imagine that there was nothing supernatural in the transaction, just because the barrel of meal did not waste, and the cruse of oil did not fail.

In order to prove that God is closely connected with his works in nature, it is not needful to determine what is his precise causal connexion with events which have also second causes in the heaven-endowed properties of created substances. Does God co-exist and co-operate with every natural cause, the two being united to form one cause ? Or do the natural antecedents themselves form the whole cause, being linked to the will of God only so far as they are the distant effect of that will, as the first great cause of all things ? So far from being inclined to answer these questions in a dogmatic way, we are not even convinced that these two exhaust the possible methods which God may employ in conducting his works, or that there may not be a third or a fourth way, all available to God, and this whether conceivable or inconceivable by man.

It has often been asserted, that we have no evidence of God being connected with his works in any other way than his being the first cause of all things, the support on which the highest link in the chain of inferior causes hangs. We have only to consider what is the nature of the argument in behalf of the existence of God, to discover that this assertion has no foundation to rest on. That argument has sometimes been stated as follows—Every event has a cause, and in tracing up causes we must stop at length at a great first cause. So far as the argument assumes this form, the assertion which we are examining may seem to have some plausibility. But this is not the shape in which the argument is put by its most judicious defenders. The better *form* is—There are traces of design in nature evidential of a designing mind. And observe how this argument does not limit us to the conception of God as a first link, but

rather inclines us to look for the presence of the designing mind wherever there are traces of design, and that is everywhere throughout the works of nature.

There is a view prevalent among the votaries of physical science, as to the connexion of God with his works, which seems to us to be meagre and unsatisfactory in the extime. It is conceived (hat, at Home distant period in eternity which cannot be defined, the Deity, by a single act of his will, caused the whole